If in the evolution the surface consciousness "were always open to the action of intuition, the intervention of error would not be possible. For intuition is an edge of light thrust out by the secret supermind, and an emergent truth-consciousness, however limited, yet sure in its action, would be the consequence. Instinct, if it had to form, would be plastic to the intuition and adapt itself freely to evolutionary change and the change of inner or environing circumstance. Intelligence, if it had to form, would be subservient to intuition and would be its accurate mental expression; its brilliancy would perhaps be modulated to suit a diminished action serving as a minor, not, as it is now, a major function and movement, but it would not be erratic by deviation, would not by its parts of obscurity sink into the false or fallible. But this could not be, because the hold of Inconscience on the matter, the surface substance, in which mind and life have to express themselves, makes the surface consciousness obscure and unresponsive to the light within; it is impelled moreover to cherish this defect, to substitute more and more its own incomplete but better grasped clarities for the un-

accountable inner intimations, because a rapid
development of the truth-consciousness is not the
intention in Nature. For the method chosen by her
is a slow and difficult evolution of Inconscience
developing into Ignorance and Ignorance forming
itself into a mixed, modified and partial knowledge
before it can be ready for transformation into a